THE BEOTHUK INDIANS.

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Second Article.

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ROBINSON'S VOCABULARIES.

Since the publication of the first article on the Beothuk Indians (Proc. Amer. Philos. Soc'y, 1885, pp. 408–424), I was so fortunate as to obtain two further vocabularies of their language, which yielded a number of terms not contained in the collections previously used. Both were written down by Capt. Hercules Robinson, of the vessel "The Favorite."

One of these is contained in *R. M. Martin's* History of Nova Scotia, Cape Breton, etc., London, Whittaker & Co., 1837. 16mo (364 pages); a book which forms volume sixth of the same author's: "The British Colonial Library, etc.," published by Bohn in 16mo. Mr. Martin extracted this vocabulary of ninety words, which stands on pp. 299–301, from the journal of Captain Robinson, and to Mr. Martin the original, from which he copied, had been loaned by the "late Secretary to the Royal Geographical Society;" cf. pp. 238,269. In Martin's text, Robinson states "that he gathered a vocabulary of Beothuk from Mary March after her capture in 1818," and that in his "paper" he inserted only "the most prominent words collected from her." In this statement are contained at least two falsehoods. Mary March was not captured in 1818, but in 1819, and Leigh's and Robinson's printed vocabularies are either copied from a common source, or Robinson, who never saw Mary March, copied from Leigh, which is more probable. The ending *-ue* (in one numeral and elsewhere) is incorrect, Leigh showing the correct form in *-uc, -uk;* cf. *nine, wind, rain, body.* An incorrect form is also contained in Robinson's terms for *eye, watch, teeth* (there is no *f* in Beothuk) and perhaps in *arrow.* But he may be more correct than Leigh in terms like *chin, iron, tickle, shoulders,* although both are rivalizing in their lack of philologic accuracy. Many terms of this list agree with those in my alphabetic list previously published, and in that case have been omitted. Whenever they agree with the first, but not with the second or third in order of the terms in the previous list, they were omitted also. Enumerated in the alphabetic order of the Beothuk terms in my previous list, the excluded words are as follows: *cat, feathers, leg, singing, to bite, to lie down, duck, man, egg, oil, knee, to sleep, mouth, eyebrow, tongue, arms, wolf, elbow, ear, ice, nails, I thank you, to swim, salmon, to kiss, husband.* At present, no trace can be found of Captain Robinson's manuscript in the library of the Royal Geographical Society, as I have been informed by its courteous secretary, Mr. Clements R. Markham. Concerning the list of terms Mr. Markham writes substantially as follows: "From 1830 to 1836

the Secretary of the R. G. S. was Capt. A. Maconochie of the Navy, when he emigrated to Tasmania (died there, 1861). He took an interest in philology and I think the vocabulary of Beothuk must have belonged to him personally, and not to the Society."

The other vocabulary of Capt. Robinson I have obtained through the kindness of Mr. James P. Howley. Having ascertained that there was in the library of the British Museum a pamphlet entitled, "A History of Mary March (Waunathoake), together with a vocabulary of the Boethuck Language," Mr. Howley had it carefully copied by one of his brothers, then stopping in the British metropolis. The description of Mary March etc., contained in it is from memory, for the paper winds up as follows: "I have written these notes from the recollection of conversations with Mr. Leigh, at Harbor Grace, several weeks ago, and I regret that I neglected to note them before many interesting particulars had escaped my memory. Hercules Robinson, H. M. Ship "Favorite;" at sea, November 7th, 1820." The Captain remarks, that the woman showed a remarkable aptitude to obtain a knowledge of English, and her powers of mimicry were so acute she either understood or conveyed her meaning by signs when language failed her, with great calmness. To conclude from this that Robinson saw Mary March himself, would be entirely wrong, for the date of November 7, 1820, does not agree with that of her presence at St. John's; nor is the vocabulary in the pamphlet anything else but a hasty copy of Leigh's collection, with a few additional words obtained from that clergyman. Its 133 terms are reproduced in full below; wherever there are two terms, the one copied from the Robinson pamphlet in London stands second in order.

Whether Capt. Robinson has copied the same vocabulary which Whiteway, the pilot of St. John's, Newfoundland, afterwards loaned to Rev. Lloyd (see Lloyd's first article, p. 23) or another, the chief merit of his two printed collections is that of confirming the fact, that Leigh's vocabulary was really obtained from Mary March, for Robinson's paper is dated three years before Nancy was brought to St. John's.

ROBINSON'S VOCABULARIES COMBINED.

abidemasheck *bake-apple;* the Newfoundland name of a wild fruit.
abidish *martin-cat, marten.*
abodoesic *four.*
abodonee *bonnet.*
abusthibit *to kneel.*
adadiminte *spoon.*
adasic *two.*
adiab *wood.*
adothe *boat, vessel.*
agamot *buttons; money.*
amamoose *woman.*
aparita bedesook *sunken seal* (probably: aparit abedesook).
awoodet *singing.*
abkashamesh *boy.*
barodiisick *thunder.*
bathue; bathuc *rain.*
beatathunt *gunpowder.*
bedesook *seal.*
bedisoni; bedesoni *sword.*
begodor *heart.*
begomot; begomat *breast.*
besdic *smoke.*

bethic *necklace.*
bethiote *good night.*
bigadosic *six.*
bobbodish *pigeon.*
bobidigimidic *berries.*
bocbodza *teeth* K.
Boeothik ; Beuthook *Red Indian.*
bofomet outhermayet ; bogomet outhermayet *teeth.*
boodowit *duck.*
borod and wieith *lightning* (one of these words perhaps *lighting*).
budiseet *dancing.*
bukashaman *man.*
bukashamesh *boy.*
bushudite *to bite.*
coish ; ooish *lip.*
corrasoob ; conasoob *sorrow.*
debine *egg.*
dedoneet *saw,* subst.
dogemat ; digemat *arrow.*
dronna *hair.*
ebautho ; ebauthe or ebanthe *water.*
edrathu *comb.*
edree *otter.*
emamooset *girl.*
ejibiduish *silk handkerchief.*
emet *oil.*
emoethuk *dogwood ;* the Newfoundland name for the mountain ash, which in Canada is called *Rowan tree* (Howley).
enano *go out.*
ethewwit *fork.*
gadgemish *rat.*
gasset *stockings.*
gathet *one* (numeral).
gawzadun *raspberries.*
geen *nose.*
gewzewook or gewzenook *mainland.*
gidgeathue *wind.*
giggarimanet *net.*
givinya *eye.*
guashavet *bear.*
gwoshuawit *puffin.*
haddabothie *body.*
hedyyan *to stoop.*
hodamishit *knee.*
hosket *fall* (verb ?).
hothamashet *to run.*
howmeshet *ducks and drakes.*
iedesheet ; idesheet *neck* and *throat.*
ibeath, ibemite *to yawn.*
ihingyam *clothes.*
isedoweet *sleep.*
itweena *thigh;* not thumb, q. v.
izzobauth *blood.*
japathook *canoe.*
yeothodue ; yeothoduc *nine.*
kaduishnite *tickle;* Howley's copy has *sickle.*
keauthut gonothin *head.*
kius *moon.*
kooret ! kooset ! *come hither!*
kuis *sun.*
madyna *leaves.*
mammasmeet *dog.*
mammateek *house.*
mammausheek *islands.*
mammasameet *puppies.*
mameshuadet *drawing knife.*
mamoose *whortleberries.*
mangarewius *sun.*
manovorit *blankets.*
matheothuc *to cry.*
matheuis *hammer.*
memasuck *tongue.*
memayet *arms.*
memet *hand.*
methic *dirt.*
moidewsee *cold* (for *comb?* cf. moidensu).
moisamadrook *wolf.*
momezemethon *shoulders.*
moocus *elbow.*
moosin *shoes.*
mooshaman *ear.*
mooweed *trousers.*
mowazeenite ; mouarzeenite *iron.*
mudyrat *hiccough.*
mushabauth *oakum.*
nethabeat *cattle.*

nijik ; nijick *five.*
odeiisook *goose.*
odisuit *to cut.*
odosook *seven.*
odoit *eat.*
odoosook *eight.*
oothook *tinker.*
osuk ; osuck *wife.*
osweet *deer.*
ozeru *ice.*
peatha *fur.*
pigathu *scab.*
poodybeat *oar.*
pooeth *thumb.*
possont *back.*
quish ; guish *nails.*
ruis ; kius *watch.*
shamye *currants.*
shebathoont *trap.*
shebohoweet *woodpecker.*
shedsic *three.*
shegamet *to blow the nose.*
toun *chin.*
theant *ten.*
thingaya *hatchet.*
thoowidgee *swimming.*
traunasoo *spruce.*
uine *knife.*
uvin *hop.*
wasemook *salmon.*
washewiush *moon.*
woodrat *fire.*
woothyat ; woothyot *to walk.*
zosueet *ptarmigan* (Lagopus albus); in Newfoundland called *partridge.*

ADDITIONAL HISTORIC REMARKS.

Before entering upon the discussion concerning the Beothuk language, I add a few historic remarks which have suggested themselves since completing the first article.

The tradition is generally credited, that Conception Bay received its name from *Cortereal,* and that therefore that navigator must have visited the Newfoundland coast. Whitbourne annually visited the island from about 1580 and wrote a book: "The Discovery of the Newfoundlande" in 1622.

The Baron *de la Hontan,* who in his younger years had been Lord Lieutenant of the French colony at Placentia in Newfoundland, does not mention the name of the Beothuks in his "Voyages." About 1690 he wrote: "The Eskimaux cross over to the Island of Newfound Land every day, at the Streight of Belle Isle; but they never come so far as Placentia, for fear of meeting with other savages there" (I, 210; Engl. translat. of 1735). "There are no settled savages in the Island of Newfound Land" (I, 226). He had seen Eskimos previously on Lower St. Lawrence River, northern shore. The Jesuit author *Charlevoix* states (1721) that no other Indians but Eskimos have ever been seen upon Newfoundland (Journal, Letter xi). From this it follows, that the Beothuks must have confined themselves at that time to tracts distant from white settlements, unless the French would have heard of them.

The archæologic research after Beothuk dwellings, implements, skeletons and other remains has been diligently prosecuted ever since Cormack's expeditions. Relics have been found even on Funk's Island, about thirty miles north-east of the nearest point upon the mainland, and their usual wintering place seems to have been the Exploits River. The most com-

prehensive sketch of all the explorations is contained in Lloyd's articles. Newfoundland has a population of about 120,000, which is exclusively settled upon the sea-shore. The Hudson's Bay Company uses all its influence to prevent the settling of the fertile lands in the interior of the vast island, for this would reduce the abundance of game and fur-animals in those parts, which are the stock in trade of that monopoly. The same exclusive policy* is pursued by that Company in the wide territories west and northwest of Lake Superior, and with such success, that the Riel rebellion, or so-called "half-breed war" of 1885 was the immediate outcome of it. The existence of agricultural settlements in the interior of Newfoundland would greatly facilitate and promote all researches concerning the relics of the mysterious aborigines who are now occupying our attention.

For several reasons it is surmised that Mr. W. E. Cormack took from Shanandithit a much more extensive list of vocables than the one I have obtained through Mr. Howley, which contains only the Beothuk numerals, month-names and terms corresponding to English words with initial *A* and *B*. Researches made in England and on Newfoundland failed to reveal any trace of an ampler collection. From Rennie, a half-brother of Cormack still living at St. John's, Mr. Howley gathered the following information: Cormack was educated in Edinburgh under the auspices of the late Prof. Jamieson, resided in Newfoundland till 1829, afterwards carried on a mercantile business in Victoria, Vancouver's Island as the partner of Mr. Nuttall, and died there single, about 1875 or 1877. Mrs. Scott, his sister, died in England in 1884 at a very advanced age. The late Judge Des Barres of St. John's was vice-president of the *Boeothik Institute* previously referred to, and in Cormack's time took great interest in all his efforts to acquire information on the Red Indians. That Cormack sent his vocabulary, relics and some drawings to a Dr. Yates in England, is stated by himself in his *"Notes;"* nothing else is known concerning his papers and effects.

The original of Mary March's vocabulary, taken down by Rev. Leigh, printed with many copyist's errors and since recopied by Mr. Howley, is now in possession of Rev. William Pilot. The final *k* in the printed copies is a *t* in most of the verbs in the manuscript.

Concerning the localities on Newfoundland which were the principal haunts of the Micmac Indians, Ph. Tocque, Newfoundland (pg. 506), has the following: The Micmacs have wigwams similar to those of the Red Indians. Several families were in Clode Sound, at the head of Bonavista Bay (48° 30′, eastern coast); the last family there was lost in 1841. North of that, others were at Notre Dame Bay; 60 persons belonging to the Micmacs resided at Bay Despair and in the various parts of Fortune

*The mercantile principles followed by the Hudson's Bay Company have remained the same throughout its historic existence and may be studied from the pages of Arthur Dobbs' "Account of the countries adjoining to Hudson's Bay," London, 1744.

Bay, in the south of the island. On his expedition, Mr. Cormack saw Micmac Indians in the south-west between King George the Fourth's Pond and St. George's Bay. Although the Micmacs resided chiefly on the west side, there were many points on which they came in hostile (or friendly?) contact with the Red Indians, whose most frequented haunts seem to have been in the east and north of the island.

ADDITIONAL NOTES BY MR. HOWLEY.

In various books about Newfoundland many misstatements were published about Shanandithit and her family. The facts are as follows: Shanandithit in 1823 took refuge with the white people, with her mother and sister, and at that time was about twenty-three years old. She learnt what she knew of English from Peyton's family, in whose house she staid at St. John's. Her sister died shortly after coming to St. John's, and her mother, who is described as *a morose old hag*, died a year or two after, about fifty years old, having never returned to her tribe. Only during the last winter of her life (1828–29), Shanandithit lived in Mr. Cormack's house. The emblems or figures drawn by her (represented in Article First) were called mythological emblems by Cormack, perhaps without sufficient reasons; Dr. Dawson regards them all as the totems of gentes.

The blue jay, whose feathers served for striking sparks, was not the *Corvus canadensis*, but *Cyanocitta cristata*, quite common on the west side of the island.

The puffin or sea parrot is the *Fratercula arctica* of Linné.

The sea pigeon is the black guillemot, *Urea grylle* [The Amer. Ornith. Union Check List of 1886, has *Cepphus grylle*, or Black Guillemot].

Blackbird. The robin, *Turdus migratorius*, is there called blackbird.

Capelan, a fish, is *Mallotus villosus*.

Ticklas is the kittiwake gull: *Rissa tridactyla*.

(*Cibo*, local name near Cape Breton, is the Micmac term: shibu *river*.)

REMARKS ON THE VOCABULARIES.

The precarious condition in which the words of the Beothuk language have come down to us, is due to several causes which have to be fully recognized before inquiries upon the language itself can be undertaken and variant readings reduced to their original forms. This confusion has had the following causes:

Indistinct handwriting has caused the uncertainty which in many words exists between *n* and *h*, *r* (cf. *fork*), *v* and *r*, *g* and *y*, *b* and *t* (cf. *trap*), *ck* and *ek*, *t* and *f* (in: botomet), between the capitals *B* and *R* (cf. *six*) and the final *-k* and *-t* in Leigh's vocabulary. Even among us, people of a low degree of education always write *n* like *u*, and the same thing was done by some copyists of the Beothuk vocabularies. Faulty copying was the immediate consequence of indistinct chirography.

The use of the Roman letters with the value they have in the English alphabet. This alphabet is wholly preposterous, even for English itself, and much more so for any foreign, especially illiterate languages. If the authors had been more accurate in their transcription of the words received, they would not have used *ch* sometimes for *χ*, at other times for *tch* ; cf. the numerals 2, 12.

Instances where the authors failed *to hear* sounds with sufficient accuracy ; cf. *cattle* (p. 421).

Insufficiency of the knowledge of English on the side of the two female informants ; cf. the mistaking of *wet* for *white*. It appears that several terms were obtained not by putting questions, but by making gestures ; in many vocabularies of other languages this has become a fruitful source of errors. Compare the term obtained for *islands* with that for *ship, vessel* (mamashee), and *mouth* with *tongue*.

The want of distinction between the noun and verb in English often causes grammatic confusion, as in the case of *lead, sleep, scratch*, etc. Moreover, the verb is sometimes placed in the participle, sometimes in the infinitive, especially in Rev. Leigh's vocabulary.

A few other remarks referring to the present condition of the vocabularies are as follows :

In several terms the initial sound has been dropped, either through inaccurate hearing or incompetency of the copyists : osweet for kosweet *deer*, ewis for kewis *watch*. cf. also obosheen with boobasha, oosuck with woas-sut, eesheet with mamesheet.

Instances of contraction by synizesis, ellipsis, etc., are not unfrequent : a'shoging from ashwoging *arrow ;* bedoret from bogodoret *heart ;* shucodimit from shucododimet "Indian cup."

The month-names were obtained by Cormack and are partly misspelt and faulty. It is very doubtful to me that April, June and September were all called by the same term, the two final syllables of which contain the word yaseek *one*, perhaps signifying *one* and *first*. But in American languages two *successive* Indian moons are often observed to possess the same name, as we see it done here in the case of October and November, whose names coincide pretty closely.

GRAMMATIC ELEMENTS.

Phonetics.

The points deducible with some degree of certainty from the very imperfect material on hand may be summed up as follows, the sounds being represented in my own scientific alphabet, in which all vowels have the European continental value :

Vowels :

a ā
e ä o
i ī u ū

Diphthongs : ai, ei in by-yesh *birch*, madyrut *hiccough ;* oi in moisamadrook *wolf ;* ou, au in ge-oun *chin ;* oe may indicate ö : emoethook (?), etc.

Consonants:

	Explosives:		*Sounds of duration:*			
	surd	*sonant*	*Aspirates*	*Spirants*	*Nasals*	*Trills*
Gutturals:	k	g	χ	h	ng	
Palatals:	tch	dsh		y		ᶜl
Linguals:				sh		r, l
Dentals:	t	d	th	s, z	n	
Labials:	p	b		w, (v?)	m	

The sound expressed by lth in adolthtek, adolthe *boat* I have rendered by ᶜl, the palatalized l, which is produced by holding the tip of the tongue against the alveolar or foremost part of the palate. It appears in many American, but not in Algonkin languages.

The sound dr, tr in adamadret, adamatret *gun*, drona *hair*, edrú *otter* and other terms is probably a peculiar sound, and not a mere combination of d(t) with r.

The articulation dth seems distinct from the aspirate th of the English language; it occurs in dthoonanyen *hatchet*, dthō-ōnut *ten*, used in forming the decade in the terms for twenty, thirty, etc. (cf. theant and shansee *ten*). Perhaps it is *th* pronounced with an explosive effort of the vocal organ.

χ is rendered in our lists by *gh* and sometimes by *ch*, as in yaseech *one*, drone-ooch *hairs*, máduch *to-morrow*.

ts, *ds* are unfrequent or do not occur at all.

sch in deschudodoick *to blow* and other terms is probably our sk.

f does not occur in Beothuk, but is found in Micmac vocabularies; perhaps it would be better to have rendered there that sound by v'h, w'h and not by *f*, for other Algonkin dialects show no trace of it.

l is unfrequent and found, as an initial sound, only in the term lathun *trap*. Whether *r* is our rolling *r* or not is difficult to determine.

th often figures as a terminal, but more frequently as an initial and medial sound.

Consonants are frequently found geminated in our lists, but this is chiefly due to the graphic method of English writers, who habitually geminate them to show that the preceding vowel is short in quantity: cf. dattomeish, haddabothic, immamooset, massooch.

The language exhibits the peculiarity not unfrequently observed throughout America, that final syllables generally end in consonants and the preceding syllables in vowels. Accumulations of consonants occur, but are not frequent; e. g. carmtack *to speak*, Mamjaesdoo, nom. pr. The majority of all syllables not final consists of a consonant followed by a vowel, or diphthong.

Too little information is on hand to establish any general rules for the *accentuation*. None of the accented words are oxytonized, but several have the antepenult emphasized: báshedtheck, áshwoging, dósomite; the term ćjabathook has the accent still further removed from the final

syllable. Very likely the accent could in that language shift, as in other languages of America, from syllable to syllable, whenever *rhetorical* reasons required it. By some of the collectors the signs for length and brevity were used to designate the emphasized syllable, placed above or underneath the vowels.

Alternation of sounds, or spontaneous permutation of the guttural, labial, etc., sounds without any apparent cause, is traceable here as well as in all other illiterate languages. Thus the consonantic sounds produced in the same position of the vocal organs are observed to alternate between :

g and k : buggishaman, bukashaman *man*, etc.
g and γ : bogomot, boghmoot *breast*.
g and h : buggishamesh, buhashamesh *boy;* bogathoowytch *to kill*, buhashauwite *to beat*.
tch and sh : mootchiman, mooshaman *ear*.
dsh and s, sh : wadshoodet, washoodiet *to shoot*.
r and d : merobeesh, madabeesh *thread, twine*.
t and d : tapathook, dapathook *canoe*.
t and th : meotick, mae-adthike *house;* mattic, mathick *stinking*.
d and th : ebanthoo, ebadoe *water*.
th and z : nunyetheek, ninezeek *five*.
th and s, sh : mamud-thuk, memasook *tongue;* thámook, shamook *capelan*.
s and z : osenyet, ozegeen *scissors*.
s and sh : māmset, mamishet *alive;* bobboosoret, baubooshrat *codfish*.
p and b : shapoth, shaboth *candle*.

In regard to vowels, the inaccurate transmission of the words does not give us any firm hold ; still we find alternation between :
a and o : bogomat, bogomot *breast;* dattomeish, dottomeish *trout*.
a and e : baasick, bethec *beads*.
oi and ei : boyish, by-yeech *birch*.

Morphology.

The points to be gained for the morphology of Beothuk are more scanty still than what can be obtained for reconstructing its phonology, and for the inflection of its verb we are entirely in the dark.

Substantive. The most frequent endings of substantives are *-k* and *-t*, and a few only, like drona *hair*, end in a vowel. Whether the substantive had any inflection for case or not, is not easy to determine ; we find however, that maemed *hand* is given for the subjective, meeman (in m. monasthus *to shake hands*) for the objective case ; in the same manner nechwa and neechon *tobacco*, mameshook and mamudthun *mouth*. Other terms in *-n* are probably worded in the objective or some other of the oblique cases : ewinon *feather*, magorun *deer's horns*, mooshaman *ear*, ozegeen *scissors*, shedothun *sugar*. Cf. the two forms for *head*.

A plural is traceable in the substantives deyn-yad *bird*, deyn-yadrook *birds;* odizeet, pl. odensook *goose*, drona, pl. drone-ooch *hair;* and to judge

from analogy, the following terms may possibly be worded in the plural form: marmeuk *eyebrow(s)*, messiliget-hook *bab(ies?)*, moisamadrook *wol(ves?)*, berroich *clouds*, ejabathook *sails*. Compare also edot *fishing line*, adothook *fish hook;* the latter perhaps a plural of the former. The numerals 7, 8, 9 also show a suffix -uk, -ook.

Adjectives are exhibiting formative suffixes of very different kinds gosset and gausep *dead*, gasook *dry*, boos-seek *blunt*, homedich *good*, ass-soyt *angry*, eeshang-eyghth *blue*, ashei *lean*.

The phrase shedbasing wáthik *upper arm* would seem to show, that the adjective, when used attributively, precedes the noun which it qualifies.

The numerals of our list are all provided with the suffix -eek or -ook; what remains in the numerals from *one* to *ten*, is a monosyllable, except in the instance of *six* and *nine*. Yaseek is given as *one* and as *first* (in the term for *April*),* but whether there was a series of real ordinals we do not know.

Compound nouns. A few terms are recognizable as compound nouns, and in them the determinative precedes the noun qualified:

wash-geuis *moon*, lit.: "night-sun."
bobbiduish-emet *lamp;* probably: "fire-oil."
kaesin-guinyeet *blind;* probably for "dry on eyes."
moosin-dgej-jebursūt *ankle;* contains mŏosin *moccasin*.
adasweet-eeshamut *December;* contains odusweet *hare, rabbit*.
aguathoonet *grinding stone;* probably contains ahune *stone* in the initial agu-, agua-.

No *pronouns* whatever could be made out with any degree of probability.

Concerning the *verbal inflection* we are almost entirely without reliable dates, nor do we know anything concerning the subjective and objective pronouns necessarily connected with conjugational forms.

(1.) Verbs mentioned in the participle *-ing* or in the infinitive generally end in -t and -k.

-t: ámshut *to get up*, awoodet *singing*, bituwait *to lie down*, cheashit *to groan*, mārot *to smell*, kingiabit *to stand*, washoodiet *to shoot*.

-k: carmtack *to speak*, deschudodoick *to blow*, cbathook *to drink*, odishuik *to cut*.

(2.) Imperative forms, to judge from the English translation, are the following:

deiood! *come with us!* dyoom! *come hither!*
dyoot thouret! *come hither*! (Rob. kooret! kooset!)
nadyed *you come back* (?)
cockabóset! *no fear! do not be afraid!*
bobáthoowytch! *beat him!*
deh-hemin! *give me*!

(3.) Participial forms are probably represented by: amet *awake*, gosset and gausep *dead*, apparet *sunken* (Rob. aparit.)

* Perhaps also in *June, July, September*.

(4.) The first person of the singular is, according to the interpretation, contained in the vocables :
ajeedick or vieedisk *I like.*
boochauwit *I am hungry,* cf. dauosett.
a-oseedwit *I am sleepy,* cf. bootzhawet *sleep,* isedoweet *to sleep.*
thine *I thank you.* Cf. what was said of betheoate.*

(5.) Other personal forms of singular or plural are probably embodied in the terms :
pokoodoont, from odoit *to eat.*
ieroothack, jeroothack *speak,* from carmtack *to speak.*
becket? *where do you go?*
boobasha, cf. obosheen *warming yourself.*

(6.) Forms in -p and -ss, if not misspelt, occur in : áthep, athess *to sit down,* gamyess *get up,* gausep *dead.*

(7.) No conclusive instance of reduplication as a means of inflection or derivation occurs in any of the terms transmitted, though we may compare wawashemet, p. 423, Nonosabasut, nom. pr. Is mammateek a reduplication of meotick?

Derivation.

Derivatives and the mode of derivation are easier to trace in this insular language than other grammatic processes. Although the existence of prefixes is not certain as yet, derivation through suffixes can be proved by many instances, and there was probably a large number of suffixes, simple and compound, in existence. Some of the suffixes were mentioned above, and what may be considered as "prefixes (?)" will be treated of separately.

Suffix *-eesh; -eech, -ish* forms diminutive nouns :
mammusemītch *puppy,* from mamasameet *dog.*
mossessdeesh *Indian boy.*
buhashamesh *boy,* from bukashaman *man.*
woaseesh *Indian girl,* from woas-sut *Indian woman.*
shuwänyish *small vessel,* from shuwän *bucket, cup.*
mandeweech *bushes (?)* ; hanyees *finger.*
Probably the term yeech *short* is only deduced from the above instances of diminutives, and had no separate existence for itself.

-eet, a frequently occurring nominal suffix :
a-eshemeet *lumpfish,* deddoweet *saw,* gaboweete *breath,* kosweet *deer,* kusebeet *louse,* methabeet *cattle,* shebohoweet *woodpecker,* sheedeneesheet *cocklebur,* sosheet *bat,* tedesheet *neck,* wobesheet *sleeve,* probably from wobee *white.* Also occurring as a verbal ending, cf. above ; hence, it is possible that the nouns in -eet are simply *nomina verbalia* of verbs in -eet, -īt.

*The Algonkin na-, nu-, n- of the first person occurs in none of these examples.

-k, a suffix found in verbs and nouns:
ebanthook *to drink*, from ebanthoo *water*.
obesedeek *gloves*, perhaps (if not *plural* form) from obosheen, q. v.
Verbs in -k were mentioned *supra;* -ook forms plurals of substantives, also numerals; in Micmac the suffix for the plural of animates is -ûk, -k, for inanimates -ûl, -l; in Abnáki-ak, -al.

-m occurs in nouns like dingyam *clothes*, lathum (?) *trap*, woodum *pond;* also in ibadinnam, jewmetchem, etc.

-n, suffix of objective case and of many substantives.

-oret, nominal suffix in bobboosoret *codfish*, bogodoret *heart*, manaboret *blanket*, oodrat *fire*, shawatharott *man*.

-uit, *-wit* occurs in kadimishuite *tickle*, ethenwit *fork*, mondicuet *lamp*, Demasduit, nom. pr., guashuwit *bear;* also in sundry verbs.

-ut occurs in nouns:
woas-sut *Indian woman*, mokothut *fish-species*, madyrut *hiccough*.

Prefixed Parts of Speech.

Follows a series of terms or parts of speech, found only *at the beginning* of certain words. Whether they are particles of an adverbial or prepositional nature (prefixes), or fragments of nouns, was not possible for me to decide. The dissyllabic nature of some of them seems to favor a nominal origin.

bogo-, *buka-:* bogodoret, abbr. bĕdoret *heart*.
bogomat *breast*.
bogathoowytch *to kill, beat*.
bukashaman *man*.
buggishamesh *boy*.
shema bogosthuc *moskito*.

ee- is the prefix of numerals in the decad from 11 to 19.

hada-, *ada-*, *hoda-*, *odo-*, *od-* is found in terms for tools, implements, parts of the animal body; *a* is easily confounded with *o* by English-speaking people.
haddabothic *body*, hadabatheek *belly*
hodamishit *knee*, cf. hothamashet *to run*.
hadalahet *glass* and *glass-vase*.
hadowadet *shovel*, cf. od-ishuik *to cut*, and godawik.
adamadret *gun, rifle*.
adadimite *spoon*.
ardobeesh *twine;* is also spelt adobeesh (Howley).
adothook *fishhook*.
adoltkhtek, odo-ōthyke *boat, vessel*.

mama-, *mema-*. The terms commencing with this group are all arrayed in alphabetic order on pp. 420, 421, and point to living organisms or parts of such or dwellings.

Remarks on Single Terms.

For several English terms the English-Beothuk vocabulary gives more than one equivalent, even when only one is expected. With some of their number the inference is, that one of these is Beothuk, while the other is borrowed from an alien language. Thus we have :

devil ashmudyim, haoot.
comb edrathu, moidensu.
hammer iwish, mattuis.
money agamet, beodet. The fact that agamet also means *button* finds a parallel in the Creek language, where the term for *bead*, χo'nawa, χo'nap, forms also the one for *coined money :* tchátu χo'nawa, "*stone bead*" or "*metal bead.*"
bread annawhadya, manjebathook.
lamp bobbiduish-emet, mondicuet.
star adenishit, shawwayet.
grinding stone aguathoonet, shewthake.
shovel godawik, hadowadet.
trap lathun, shabathoobet.

See also the different terms for *cup* (vessel), *spear, wife, feather, boy, rain, to hear*, etc. Concerning the term *trap*, one of the terms may be the noun, the other the verb (*to trap*). Terms traceable to alien languages will be considered below.

The term for *cat* is evidently the same with that for *seal* and *marten*, the similarity of their heads being suggestive for name-giving. In the term for *cat*, abideshook, a prefix *a-* appears, for which I find no second instance in the lists; abidish is, I think, the full form of the singular for all the three animals.

Of the two terms for *fire*, boobeshawt means *what is warming*, cf. boobasha *warm*, and oodrat is the proper term for fire.

Smoke and *gunpowder* are expressed by the same word in many Indian languages; here, the one for *gunpowder*, baasothnut, is a derivative of basdic *smoke.*

The *muskito*, shema bogosthuc, is described as a black fly.

Whadicheme in King's vocabulary means *to kill.*

Beothik as name for *man, Indian* and *Red Indian* is probably more correct than the commonly used Beothuk.

botomet onthermayet probably contains a whole sentence.

The term for *hill*, keoosock, kaasook is probably identical with keathut *head.*

Eeshamut appears in the names for *December* and *January ;* signification unknown.

ETHNIC POSITION OF THE BEOTHUK.

The most important result to be derived from researches on the Beothuk people and language must be the solution of the problem, whether they

formed a race for themselves and spoke a language independent of any other, or are racially and linguistically linked to other nations or tribes.

Our means for studying their racial characteristics are very scanty. No accurate measurements of their bodies are on hand, a few skulls only are left as tangible remnants of their bodily existence (described by George Rusk; cf. p. 413). Their appearance, customs and manners, lodges and canoes seem to testify in favor of a race separate from the Algonkins and Eskimos around them, but are too powerless *to prove* anything. Thus we have to rely upon language alone to get a glimpse at their origin or earliest condition.

A comparison with the Labrador and Greenland *Inuit* language, commonly called Eskimo, has yielded to me no term resting on real affinity. The Greenlandish attausek *one* and B. yasek *one* agree in the suffix only.

R. G. Latham has adduced some parallels of Beothuk with Tinné dialects, especially with Taculli, spoken in the Rocky Mountains. But he does not admit such rare parallels as proof of affinity, and in historic times at least, the Beothuks dwelt too far from the countries held by Tinné Indians to render any connection probable.

Not the least affinity is traceable between Beothuk and *Iroquois* vocables, nor does the phonology of the two yield any substantial points of equality. Tribes of the Iroquois stock once held the shores of the St. Lawrence river down to the environs of Quebec, perhaps further to the northeast and thus lived at no great distance from Newfoundland.

All that is left for us to do is to compare the sundry *Algonkin* dialects with the remnants of the Beothuk speech. Among these, the Micmac of Nova Scotia and parts of the adjoining mainland, the Abnáki of New Brunswick and Maine, the Naskápi of Labrador will more than others engross our attention, as being spoken in the nearest vicinity of Newfoundland. The first of these, Micmac, was spoken also upon the isle itself. Here as everywhere else, words growing out of the roots of the language and therefore inherent to it, have to be carefully distinguished from *terms borrowed* of other languages. It will be best to make here a distinction between Beothuk terms *undoubtedly* Algonkin in phonetics and signification and other Beothuk terms, which *resemble* some words found in Algonkin dialects. Words of these two categories form part of the list of duplex Beothuk terms for one English word, as given on a previous page.

(1) *Beothuk words also occurring* in Algonkin dialects:

-eesh, -ĭsh, suffix forming diminutive nouns; occurs in various forms in all the Eastern Algonkin dialects.

mamishet; mamscet *alive, living;* Micmac meemajeet, perhaps transposed from almajeet.

mattuis *hammer;* Abnáki mattoo.

mandee *devil;* Micmac manectoo, Naskápi (matchi) mantuic.

odemen, odemet *ochre;* Micmac odemen.

shebon, sheebin *river;* Micmac sciboo; sibi, sipi in all Eastern Algonkin dialects for *long* river.

wobee *white;* Micm. wabaee, Naskápi waahpou, wahpoau *white;* also in all Eastern Alg. dialects. cf. B. wobesheet *sleeve,* probably for "white sleeve," and Micmac wobun *daylight.*

(2.) *Beothuk words resembling* terms of Algonkin dialects comparable to them in phonetics and signification. Some of them were extracted from R. G. Latham's comparative list, in his *Comp. Philology,* pp. 453–455.

bathuk *rain;* Micmac ikfashak, -paesuk in kiekpaesuk *rain;* but the other forms given in Beothuk, badoese and watshoosooch, do not agree. Cf. ebanthoo *water.*

boobeshawt *fire.* The radix is boob- and hence no analogy exists with Ottawa ashkote, Abnáki skoutai and other Alg. terms for *fire* mentioned by Latham.

bukashaman *white man, man.* Affinity with Micmac wabe akecheenom *white man* (jaaenan *man*) through aphaeresis of wa- is exceedingly doubtful. Compare the Beothuk prefixed syllable *bogo-.*

emet *oil;* Abnáki pemmee, Ojibwē bimide *oil;* Micmac memā' *oil, fat, grease.*

kannabuch *long;* cf. the Algonkin names Kennebec, Quinnipĭac *long (inlet),* and the Virginian cunnaivwh *long* (Strachey, p. 190).

kewis, kuis *sun, watch;* watcha-gewis *moon* (the form kius is misspelt); Micm. nakoushet *sun,* topa-nakoushet *moon* (in Naskápi beshung, beeshoon *sun* and *moon*). The ordinary term in the Eastern Alg. languages is gísis, kísûs, kíshis for both celestial bodies; goos is the Micmac *month* appended to each of their month-names.

magaraguis, magaragueis, mangaroouish *son.* Latham, supposing guis to be the portion of the word signifying *son,* has quoted numerous analogies, as Cree equssis, Ottawa kwis, Shawano koisso, etc., but Robinson has mangarewius *sun,* King has kewis, kuis *sun, moon,* which makes the above term very doubtful. Probably it was the result of a misunderstanding; cf. magorun *deer(?),* kewis *sun.*

mamudthun *mouth.* Latham refers us to Abnáki madoon, Micmac toon, but Leigh has mameshook for *mouth* and memasook for *tongue,* which proves that mam-, mem- is the radix of the Beothuk word and not dthun.

mamoodthuk *dog,* mamoosemītch *puppy;* Micmac alamonch, elmooche *dog,* elmoojeek *puppies,* Abnaki almoosesauk *puppies* (alma- in Abn. corresponds to mama- in Beothuk).

manjebathook *bread* contains in its final part beothuk *man, people;* and in its first perhaps Micmac megisee, maegeechimk *to eat,* mijesé *I eat,* or the French *manger,* obtained through Micmac Indians. So the signification would be "people's food."

manus *berries;* Micmac minigechal *berries* may be compared, provided mini- is the basis of the term.

mŏosin *moccasin,* meoson *shoe;* probably originated from Abnáki (and other Algonkin): mkison *moccasin* through ellipse.

mootchiman *ear;* in Algonkin dialects táwa is *ear* and therefore Latham is mistaken in comparing Micmac mootooween, Abnaki nootawee (*my* ear).

muddy, mud'ti *bad, dirty ;* could possibly be the transformed Ottawa and Massach. word matche, Mohican matchit, Odjibẇē mudji *bad,* quoted by Latham. Ashmudyim *devil* is a derivative of muddy.

noduera *to hear* is probably the Micmac noodâk *I hear* (*him*).

woas-seesh *girl* is a derivative of woas-sut *woman,* and therefore affinity with the Naskápi squashish *girl* through aphaeresis is not probable, sehquow (s'kwâ) being *woman* in that language. In the Micmac, epit is *woman,* epita-ish *girl.*

The lists which yielded the above Algonkin terms are contained in : A. Gallatin's *Synopsis,* Archæologia Americana, Vol. ii, (1836); in Collections of Massachusetts Histor. Society, I. series, for 1799, where long vocabularies of *Micmac, Mountaineer* and *Naskápi* were published ; in Rev. Silas T. Rand's *First Reading Book* in the Micmac language, Halifax, 1875, 16mo ; also in *Abnáki* (Benekee) and *Micmac lists* sent to me by R. G. Latham and evidently taken with respect to existing Beothuk lists, for in both are mentioned the same special terms, as *drawing knife, capelan, Indian cup, deer's horns, ticklas,* etc. W. E. Cormack or his attendants probably took all these three vocabularies during the same year.

In order to obtain a correct and unprejudiced idea of our comparative Beothuk-Algonkin lists, we have to remember that the Red Indians always kept up friendly intercourse and trade with the Naskapi or Mountaineer Indians of Labrador, and that during the *first half* of the eighteenth century, when Micmacs had settled upon Newfoundland, they were, according to a passage of Jukes' "Excursions," the friends of the Beothuk also. During that period the Beothuk could therefore adopt Algonkin terms into their language to some extent and such terms we would expect to be chiefly the words for tools, implements and merchandize, since these were the most likely to become articles of intertribal exchange. Thus we find in list No. 1 terms like *hammer* and *ochre,* in list No. 2 *bread, moccasin* and *dog.* We are informed that the Beothuk kept no dogs, and when they became acquinted with these animals, they borrowed their name from the tribe in whose possession they saw them first. The term mamoodthuk *dog* is, however, of the same root as mamishet, mamset *alive,* which we find again in Micmac,* and it is puzzling that the Beothuk should have had no word of their own for *alive.* Exactly the same remark may be applied to wobee *white* and the suffixes -eesh and -ook, all of which recur in Algonkin languages. Concerning shebon *river,* we recall the fact that the Dutch originally had a Germanic word for *river,* but exchanged it for the French *rivière ;* also, that the French adopted *la crique* from the English *creek,* just as they have formed *bébé* from English *baby.* The term for *devil* could easily be borrowed from an alien people, for deity names travel from land to land as easily as do the religious ideas themselves. The majority of

* Micmac:-memaje *I live,* memajoo-ŏkun *life.*

these disputed terms came from Nancy, who had more opportunity to see Micmacs in St. John's than Mary March.

In our comparative list No. 2, most of the terms do not rest upon radical affinity, but merely on apparent or imaginary resemblance. In publishing his comparative list, Mr. Latham did not at all pretend to prove by it the affinity of Beothuk to Algonkin dialects; for he distinctly states (p. 453): "that it was akin to the (languages of the) ordinary American Indians rather than to the Eskimo; further investigation showing that, of the ordinary American languages, it was Algonkin rather than aught else." In fact, no real affinity is traceable except in *dog*, *bad* and *moccasin*, and even here the unreliable orthography of the words preserved leaves the matter enveloped in uncertainty.

The suffix -eesh and the plurals in -ook are perhaps the strongest arguments that can be brought forward for Algonkin affinity of Beothuk, but compared to the overwhelming bulk of words entirely differing this cannot prove anything. In going over the Beothuk list in 1882 with a clergyman thoroughly conversant with Ojibwē, Rev. Ignatius Tomazin, then of Red Lake, Minnesota, he was unable to find any term in Ojibwē corresponding, except wobee *white*, and if gigarimanet, *net*, stood for *fishnet*, gigo was the Ojibwē term for *fish*.

The facts which most strongly militate against an assumed kinship of Beothuk with Algonkin dialects are as follows:

(1.) The phonetic system of both differs largely; Beothuk lacks f and probably v, while l is scarce; in Micmac and the majority of Algonkin dialects th, r, dr and ·l are wanting, but occur in Beothuk.

(2.) The objective case exists in Beothuk, but none of the Algonkin dialects has another oblique case except the locative.

(3.) The numerals differ *entirely* in both, which would not be the case if there was the *least* affinity between the two.

(4.) The terms for the parts of the human and animal body, for colors (except *white*), for animals and plants, for natural phenomena, for the celestial bodies and other objects of nature, as well as the radicals of adjectives and verbs differ completely.

When we add all this to the great discrepancy in ethnologic particulars, as canoes, dress, implements, manners and customs, we come to the conclusion that the Red Indians of Newfoundland must have been a race distinct from the races on the mainland shores surrounding them on the North and West. Their language I do not hesitate, after a long study of its precarious and unreliable remnants, to regard as belonging to a *separate linguistic family*, clearly distinct from Inuit, Tinné, Iroquois and Algonkin. Once a refugee from some part of the mainland of North America, the Beothuk tribe may have lived for centuries isolated upon Newfoundland, sustaining itself by fishing and the chase.* When we look

* Linguistic stocks reduced like Beothuk to a small compass are of the highest importance for anthropologic science. Not only do they disclose by themselves a new side of ethnic life, but they also afford a glimpse at the former distribution of tribes, nations, races and their languages and ethnographic peculiarities.

around upon the surface of the globe for parallels of linguistic families relegated to *insular homes*, we find the Elu upon the island of Ceylon in the Indian ocean, and the extinct Tasmanian upon Tasmania island, widely distant from Australia. The Harafuru or Alfuru languages of New Guinea and vicinity, are spoken upon islands only. Almost wholly confined to islands are the nationalities speaking Malayan, Aino, Celtic, Haida and Ale-ut dialects; only a narrow strip of territory now shows from which portion of the mainland they may have crossed over the main to their present abodes.

ENGLISH-BEOTHUK VOCABULARY.

afraid, to be see geswat.
alive mamishet.
angry a'ss-soyt.
ankle moosindgei-jebursūt.
April wasumaweeseek.
arm wa'thik; memayet; see also maemed, memayet Rob.
arm, upper shedbasing wathik.
arm, the whole wātheēkee.
arrow âshwoging; dogernat; dogemat Rob.
ash see *mountain ash.*
August wadawhegh.
awake amęt.
baby messiliget-hook.
back (subst.?) possont Rob.
bad muddy.
bake-apple abidemasheek Rob.
bat sosheet.
bead baasi'ck.
bear guashuwit; Rob.
beat, to see bogathŏowytch.
beaver mamshet.
belly see haddabothic.
berries bibidegemidic; manus; bobidigimidic Rob.
birch boyish.
bird deyn-yad.
bird, little obseet.
bite, to bashoodite; bushudite Rob.
black mandzey.
blackbird woodch.
blanket manaboret; Rob.
blind kaesinguinyeet.
blood ashaboo-uth; izzobauth Rob.
blow, to deschudodoick.
blow the nose, to shegamite Rob.
blue eeshang-eyghth.
blunt boos-seek.
boat adoltkhtek; adothe Rob.
boat, large dho-ōrado.
body haddabothic; Rob.
boil, to oadjameet.
bone a-enamin.
bonnet abodooneek; abodonee Rob.
bosom see bogomet.
bow anyemen.
boy būhāshămēsh; bakashamesh and bukashamesh Rob.
bread annawhadya; manjebathook.
breast bogomot.
breath gaboweete.
brook shebon.
bucket shoe-wana.
bushes mandeweech.
buttons agamet; agamot Rob.
candle sha'poth.
canoe tapathook; japathook Rob.; see also *boat.*
cap eeseeboon.
capelan shamoth.
cat, domestic abideshook.
cat; see *marten.*
cattle methabeet; nethabeat Rob.
cheek weenoun.
child emamooset.
chin ge-oun; toun Rob.
clothes dingyam; ihingyam Rob.
clouds berrooick.
cocklebur sheedeneesheet.

codfish bobboosoret.
cold eenoaja ; moidewsee Rob.
comb moidensu ; edrathu Rob.
come, to see deiood, thooret.
come back; see deiood.
come hither! kooret Rob.
comet anin.
consort anwoyding.
cream jug motheryet ; nádalahet.
cry, to matheoduc ; Rob.
cup manune.
cup, drinking shoe-wana.
currant shamye Rob.
cut, to odishuik ; Rob.
dancing badisut ; budisect Rob.
darkness washewtch.
dead gausep.
death see gausep.
December odasweeteeshamut.
deer kōsweet ; osweet Rob.
deer's horns magorun.
deer-spear amina.
devil ashmudyim ; haoot.
dirt methic Rob.
dirty muddy.
dog mämmäsäveet ; Rob.
dogwood emoethook ; emoethuk Rob.
drake see mameshet.
drawing knife moeshwadit ; mameshuadet Rob.
drink, to ebathook.
dry gasook.
duck boodowit ; eesheet ; mameshet ; cf. boodowit and howmeshet Rob.
eagle gobidin.
ear mooshaman ; Rob.
eat, to odoit ; Rob. ; pokoodont.
egg debine ; Rob.
eight adozook ; odoosook Rob.
elbow moocus ; Rob.
eleven see yaseek.
Eskimo Ashwan.
eye gheegnyan ; givinya Rob.
eyebrow marmeuk.
fall, to koshet ; hosket Rob.
fat eeg ; eed Howley.
fear geswat.
feather abobidress ; ewinon.
February kosthabonóng bewajowit.
fifteen see ninezeek.
finger hanyees.
fire boobeeshawt ; oödrat ; woodrat Rob.
fish baubooshrat.
fish (a species) mokothut
fishhook adothook.
fishing line edat.
five ninezeek ; nijik Rob.
flesh áshautch.
fly, to miaoth.
foot adyouth.
forehead doothun.
forest see *tree.*
fork ethenwit ; Rob.
four dábseek ; abodoesic Rob
fourteen; see dábseek.
fox dogajavick.
fur peatha Rob. ; see also geonet.
gaping abemite.
get up gamyess ; see ámshut.
get up, to ámshut.
gimlet quadranuek.
girl emamooset ; Rob.
give me! deh-hemin! *we give you a knife* see wawashemet.
glass hádalahét.
gloves obsedeek.
good homedich.
good night betheoate ; Rob.
goose odensook ; Rob.
go, to; to go out see baetha ; euano; enano Rob.
go home baetha.
go to bed, to poochauwhat.
gooseberry jiggamint.
grindstone aguathoonet ; shewthake.
groan, to cheashit.
guillemot osthuk.

gun adamadret.
gunpowder baasothnut ; beatathunt Rob.
hair drona ; Rob.
half moon see kewis.
halibut hanawāsutt.
hammer iwish ; mattuis ; matheuis Rob.
hand maemed ; memet Rob. ; see *shake hands, to.*
hare odusweet.
harlequin duck mammadronit.
hatchet dthŏŏnanyen ; thingaya Rob.
hatfish hanawāsutt.
head keathut ; Rob.
hear, to eenódsha ; noduera.
heart bogodoret ; begodor Rob.
heaven theehone.
herring weshomesh.
hiccough madyrut ; mudyrat Rob.
hill keoosock ; see keathut.
hoop woin ; uvin Rob.
horn; deer's horns magorun.
house meotick ; mammateek Rob.
hungry boochauwhit ; cf. dauosett.
husband anwoyding ; zathrook.
hut meotick.
ice ozeru ; Rob.
Indian Beothuk.
Indian boy see mozazeosh.
Indian cup shucododimet.
iron mowageenite ; Rob.
islands mammasheek ; Rob.
January kobshuncesamut.
July kowayaseek.
June wasumaweeseek.
kill, to bogathŏowytch ; datyuns ; whadicheme.
kiss, to widumite.
knee hodamishit ; Rob.
kneel, to akusthibit ; abusthibit Rob.
knife eewā-en ; uine Rob.
lamp bobbiduishemet ; mondicuet.
lead (subst.?) goosheben.
lean ashei.
leaves madyna Rob.
leg aduse.
lie down, to bituwait.
life see mamishet.
lightning borod *and* wieith Rob.
like, I ajeedick.
lip ooish ; coish, ooish Rob.
lobster odjet.
long kannabuch.
lord bird mammadronit.
louse kusebeet.
lumpfish a-eshemeet.
mainland gungewook ; gewzewook Rob.
make haste eeshoo.
man bukashaman ; Rob.
March manamiss.
marten abidish ; Rob.
Mary March Demasduit ; Waunathoake.
May bedejamish bewajowite.
meat áshautch.
Micmac Indian Shanung.
milk madabooch.
moccasin mŏosin.
money agamet; agamot Rob. ; beodet
moon kewis ; washa-geuis ; kius and washewiush Rob.
moskito shema bogosthue ; see *nipper.*
mountain ash emoethook.
mouth mameshook.
mythologic symbols ; see ashwameet, kewis, owasboshno-un.
nails quish, Rob.
Nancy Shanandithit.
Naskapi Indians Shō-udamunk.
neck tedesheet ; iedesheet Rob.
necklace zeek ; bethic Rob ; see baasi'ck.
net gigarimanet ; Rob.
night washewtch.
nine yćothoduc ; Rob.
nineteen see yćothoduc.
nipper (*moskito*) bebadrook.
no newin.

nose gheen ; geen Rob.
November godabonyeesh.
oak'm mushabauth Rob.
oar podibeak ; poodybeat Rob.
ochre odemen.
October godabonyegh.
oil emet ; Rob.
one yaseek ; gathet Rob.
otter edrú ; edree Rob.
outdoors see baetha.
paddle podibeak ; poodybeat Rob. ; see *to row.*
partridge zósoot.
pigeon bobbidist ; Rob.
pin dósŏmite.
pitcher manunc.
pond woodum.
ptarmigan zosueet Rob. ; see zósoot.
puffin guashawit ; Rob.
puppy see māmmăsăveet ; mammasameet Rob.
rain bathuc ; watshoosooch ; bathuc Rob.
raspberries gawzadun Rob.
rat gadgemish Rob.
red deed-rashow.
Red Indian (man) Beothuk ; Shawatharott ; Boeothik Rob.
Red Indian boy mozazeosh.
Red Indian girl woas-ceash.
Red Indian woman woas-sut.
rifle adamadret.
river shebon.
rock ahune
row, to osavate ; see *oar.*
Rowan tree see dogwood.
run, to ibadinnam ; wothamashet ; hothamashet Rob.
sail éjabathook.
salmon wāsemook ; Rob.
salt water mássooch.
saw (subst.) deddoweet ; dedoncet Rob.
scab pigathu Rob.
scissors oseenyet.
scollop gowet.
scratch bashubet.
sea-gull asson.
seal bidesook ; see mathik. bedesook Rob.
seal-spear a-aduth.
seal, sunken apparet o bidesook ; Rob.
see, to ejew.
September wasumaweeseek.
seven o-odosook ; odosook Rob.
seventeen see o-odosook
shake hands kawingjemeesh ; meeman monasthus, see maemed *hand.*
ship mamashee ; adoltkhtek ; see *canoe.*
shoe see mŏosin ; Rob.
shoot, to washoodiet.
short yeech.
shoulder manegemethon ; momezemethon Rob.
shovel godawik ; hadowadet.
sick ashei.
sickle see kaduishnite Rob.
silk handkerchief egibididuish ; ejibiduish Rob.
sinew (of deer) modthamook.
singing awoodet ; Rob.
sit down, to athess.
six báshedtheek ; bigadosic Rob.
sixteen see báshedtheek.
sleep, to bootzhawet ; isedoweet.
sleepy, I am a-osceedwit.
sleeve wobesheet.
smell, to mārot.
smoke basdic ; besdic Rob.
snail ae-u-ecce.
sneeze, to adjith.
snipe aoujet.
snow kaasussabook.
son magaraguis ; see mangaroonish.
soon jewmetchem.
sore throat anadrik.
sorrow corrasoob ; conasoob Rob.
speak, to carmtack.
spear ánun.
spider woadthoowin.

spoon adadimite ; Rob.
spruce traunasoo Rob.
stand, to kingiabit.
star adenishit, shawwayet.
stinking mathik.
stockings see gasook ; gasset Rob.
stone see *rock.*
stoop, to hedyyan Rob.
sugar shedothun.
sun kewis (see mangaroonish); kuis and mangarewius Rob.
sunken seal aparita bedesook Rob.
swim, to thoowidgee ; Rob.
sword bidisoni ; bedisoni Rob.
tea butterweye.
teeth botomet onthermayet ; bofomet outhermayet Rob. ; bocbodza Leigh.
ten shánsee ; theant Rob.
tern geonet.
thank, to ; I thank you thine.
thin ashei.
thigh itweena Rob.
thirteen see shendeek.
thirty see shendeek.
thread meroobish.
three shendeek ; shedsic Rob.
throat tedesheet ; iedesheet Rob.
throw, to pugathoite.
thumb boad ; pooeth Rob. ; itweena is *thigh,* Rob.
thunder baroodisick ; Rob.
ticklas gotheyet.
tickle kadimishuite ; kaduishnite Rob.
tilt camp see meotick.
tinker osthuk ; oothook Rob.
tobacco nechwa.
to-morrow máduck.
tongue memasook ; Rob.
trap lathun ; shabathoobet ; shebathoont Rob.
tree annŏŏ-e ; annooce Howley.
trousers mowead ; mooweed Rob.
trout dattomeish.
twelve see adzeech.
twenty see adzeech.
twine ardobeeshe.
two adzeech ; Rob.
upper shedbasing.
vessel (*ship*) adoltkhtek ; mamashee ; adothe Rob.
vessel, see *cup; small stone vessel,* see shoe-wana.
walk, to woothyat Rob. ; see wothamashet.
warm bŏŏbasha.
warming yourself obosheen.
watch kewis ; ruis Rob.
water-bucket shoe-wana.
water ebanthoo ; ebáutho Rob. ; *to drink water,* see ebathook.
water, salt, mássooch.
wet see wabee.
whale's tail owasboshno-un.
white wobee, wabee.
white man see bakashaman; and *boy.*
white girl emamooset.
white wife adizabad zea.
white woman emamoose.
whole, see wáthik,
whortleberries mamoose Rob.
wife anwoyding, oosuck ; osuk Rob.
wife, white adizabad zea.
wigwam meotick.
wind gidyeathuc ; Rob.
wolf moisamadrook ; Rob.
woman emamoose ; amamoose Rob. ; see *Red Indian woman, wife.*
wood adiab Rob.
woodpecker shebohoweet ; Rob.
woods see *tree.*
yawn, to ibeath Rob.
yes yeathun.